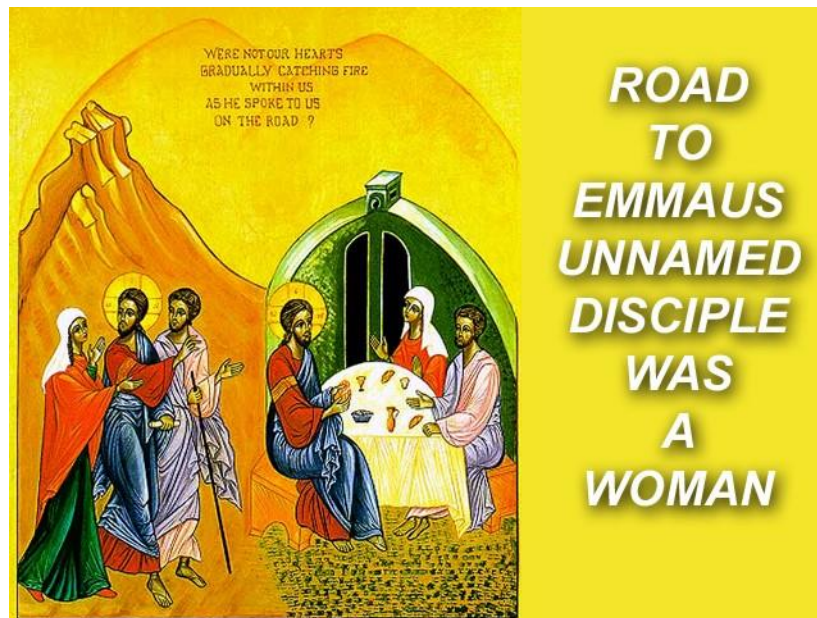


*THIS IS MY BODY,  
WHICH IS GIVEN FOR YOU*



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*PERSONAL AND COMMUNAL PRAYER*

*DARING HOSPITALITY: EUCHARISTIC HOSPITALITY AS  
ECOLOGICAL HOSPITALITY*

**Gathering Hymn:** One of your own choosing – a suggestion: Jan Novotka’s *Consciousness Waking*

**Welcome into the Circle of Prayer:**

Be praised, my Lord, through all your creatures,  
especially through my lord Brother Sun,  
who brings the day; and you give light through him.  
And he is beautiful and radiant in all his splendor!  
Of you, Most High, he bears the likeness.  
Be praised, my Lord, through Sister Moon and the stars;  
in the heavens you have made them bright,  
precious and beautiful.  
Be praised, my Lord, through Brothers Wind and Air,  
and clouds and storms, and all the weather,  
through which you give your creatures sustenance.  
Be praised, My Lord, through Sister Water;  
she is very useful, and humble, and precious, and pure.  
Be praised, my Lord, through Brother Fire,  
through whom you brighten the night.  
He is beautiful and cheerful, and powerful and strong.  
Be praised, my Lord, through our sister Mother Earth,  
who feeds us and rules us,  
and produces various fruits with colored flowers and herbs.

Francis of Assisi, *Canticle of the Sun*

**Readings:**

Jesus took a cup, and after giving thanks he said,  
“Take this and divide it among yourselves; for I tell you that from now on I will not drink of the  
fruit of the vine until the kingdom of God comes.”  
Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,  
“This is my body, which is given for you. Do this in remembrance of me.”  
And he did the same with the cup after supper, saying,  
“This cup that is poured out for you is the new covenant in my blood.”

Luke 22:17-20

The abundance of the Eucharist is inseparable from Jesus’ self-giving, through which, by participating in Eucharist, ‘we become one with others and share their fate’. Such communion (which involves more than human others) is a vocation to communal sharing. This vocation is a calling that arrives from the material blessing in which Eucharist subsists and which Eucharist brings into focus. As the sacrament of the being-for-the-other of the Earth community, Eucharist calls us forth, enabling us to be both Earth mystics and Earth activists. Despite the grief that accompanies our celebration of communion without communion, there is peace to be found in knowing and celebrating who we are as members of an Earth community that is already eucharistic, sustaining us and impelling us to live what we already are: *each one for the other*.

Anne Elvey, “Living One for the Other:  
Eucharistic Hospitality as Ecological Hospitality”

In the Eucharist we are taken up into God. We participate in the divine Communion. It is this Communion that is source of all the life on Earth. It is this Communion that enables a community of life to emerge and evolve. And, in ways that are beyond our imagination and comprehension, it is this Communion that will be the fulfilment of all the creatures of our planet, and all the wonders of our universe. . . It is in and through this Eucharistic imagination that a distinctive ecological vision and commitment can take shape. With this kind of imagination at work in us, we can see the other creatures of Earth as our kin, as radically interconnected with us in one Earth community of life before God. We can begin to see critically – to see more clearly what is happening to the Earth. We are led to participate in God’s feeling for the life-forms of our planet. A Eucharistic imagination leads to an ecological ethos, culture and praxis.

Denis Edwards,  
“Celebrating Eucharist in a Time of Global Climate Change”

**Response:**

I want to make poems while thinking of  
the bread of heaven and the  
cup of astonishment; let them be  
songs in which nothing is neglected,  
not a hope, not a promise. I want to make poems  
that look into the earth and the heavens  
and see the unseeable.

Mary Oliver, "Everything"

**Personal and Shared Reflection:** What new wisdom do I gain when I explore Eucharistic hospitality as ecological hospitality? What does this wisdom mean for a community of Sisters of Mercy who celebrate Eucharist together?

**Blessing:** *Blessing of Mud*

Lest we think the blessing is not in the dirt.  
Lest we think the blessing is not in the earth beneath our feet.  
Lest we think the blessing is not in the dust  
    like the dust that God scooped up at the beginning  
    and formed with God’s two hands  
    and breathed into with God’s own breath.  
Lest we think the blessing is not in the spit.  
Lest we think the blessing is not in the mud.  
Lest we think the blessing is not in the mire, the grime, the muck.  
Lest we think that God  
    cannot reach deep into the things of earth,  
    cannot bring forth the blessing that shimmers within the sludge,  
    cannot anoint us with a tender and grimy grace.  
Lest we think that God will not use the ground to create us once again,  
    to cleanse us of our unseeing,  
    to open our eyes upon this ordinary and stunning world.

Jan Richardson, *The Painted Prayerbook*